Buckingh.

Light shining IN BUCKINGHAMSHIRE,

OR,

A Discovery of the main Grounds; Originall Cause of all the Slavery in the World, but chiefly in *England*;

Presented by way of a

DECLARATION

Of many of the wel-affected in that County, to all their poor oppressed Country-men of

ENGLAND:

And also to the Consideration of the present Army under the Conduct of the Lord FAIRFAX.

The first PART.

Arise oh God, judg thou the Earth.

Printed in the year, 1648.

Light ſhining in Buckinghamſhire,

OR,

A Diſcovery of the main ground, original Cauſe of all the Slavery in the world, but chiefly in England:

preſented by way of a Declaration, of many of the wel-affected in that County, to all their poor oppreſſed Country men of ENGLAND, &c.

IEHOVAH ELLOHIM Created Man after his own likeneſſe and image, which image is his Sonne Jeſus, *Heb.* 1. verſe 2. who is the image of the Inviſible God: now Man being made after Gods image or likeneſs, and created by the word of God, which word was made Fleſh and dwelt amongſt us; which word was life, and that life the light of men, 1 *John* 2. this light is taken to be that pure ſpirit in man, which we call Reaſon, which diſcuſſeth things right, and reflecteth, which we call conſcience; from all which there iſſued out that golden rule or law, which we call equity: the ſumme of which is, ſaith Jeſus, *whatſoever yee would that men ſhould doe to you, doe to them, this is the Law and the Prophets*; and *James* cals it the royall Law, and to live from this principle is call'd a good conſcience: and the creature Man was priviledged with being Lord over other inferior creaturs, but not over his own kinde; for all men being a like priviledged by birth, ſo all men were to enjoy the creatutes alike without propriety, one more then the other, all me by the grant of God are alike free, and every man individuall, that is to ſay, no man was to Lord or command o-

ver his own kinde: neither to encloſe the creatures to his own uſe, to the impoveriſhing of his neighbours, ſee the Charter, 1 *Gen.* from 26. *verſ.* to the end of the Chapt. and ſee the renewing of the Charter to *Noah* and his ſons, *Gen.* 9. from the 1. *verſ.* to the 18.

But man following his own ſenſuality, became a devourer of the creatures, and an incloſer, not content that another ſhould enjoy the ſame priviledge as himſelf, but incloſeth all from his Brother; ſo that all the Land, Trees, Beaſts, Fiſh, Fowle, &c. are incloſed into a few mercinary hands; and all the reſt deprived and made their ſlaves, ſo that if they cut a Tree for fire they are to be puniſhed, or hunt a fowle it is impriſonment, becauſe it is gentlemens game, as they ſay; neither muſt they keep Cattle, or ſet up a Houſe, all ground being incloſed, without hiring leave for the one, or buying room for the other, of the chiefe incloſer, called the Lord of the Mannor, or ſome other wretch as cruell as he, and all muſt be ſummoned to a Court Leet, there to acknowledge Fealty and Service, and that with oathes, if required, (at leaſt wiſe, if Jurymen) to their Tyrant, called Lord of the Mannor; as if a Tenant admitted, if Coppy-holder, he muſt take an Oath to become a true Tenant, rather Slave, as afore ſaid; now all this Slavery of the one, and Tyrany of the other, was at firſt by murther and cruelty one againſt the other; and that they might ſtrengthen themſelves in their villany againſt Gods ordinances and their Brothers freedomes and rights; They had alwayes a Commander in chiefe, which was the moſt blindeſt and deſperateſts wretch, and he was their chiefe and head, as *Nimerod*, and he became their King; ſo that I dare make plainely appear by Scripture and Reaſon, that *Kings* were not of Gods inſtitution at firſt, but it aroſe from the Heathens, *viz.* thoſe that lived after their own beaſtly luſts: and when *Iſrael* would have a *King*, their onely ground was to be like other Nations; and God told *Samuel*, ſaying, they have not caſt off or rejected thee, but me, that I ſhould not reigne over them. Read the whole 8. Chapter of the 1 of *Samuel*, &c. where obſerve the Slavery that the people are in that have a *King*, and amongſt the whole Catalogue obſerve the Tenth of Stocks, &c.

and

and see the 12. Chapter from the 16. verse forward, what judgments God sent in their Harvest for asking a King, and afterwards observe what misery befell, for they were in continuall Wars abroad, and at last divided into divisions, and had two Kings: Then what woful civil Wars and murthering one another for the Kingdom: I refer you to the whole book of *Kings* to judg; do but read that of their first King *Abimelecks* cruelty, which was *Gidions* bastard, *Judges* 8. 21. read the 9. of *Judges*, &c. there he kils his brother with a company of light fellows; and as Kings are the root of Tyrany, so likewise they were the first that brought in wars, see *Gen.* 14. for their greatness must be upheld with murther and cruelty, as aforesaid, in so much, that in *Revel.* 13. mention is made of an ugly beast, with seven heads, and ten horns, which horns did persecute the Saints: now in *Revel.* 17. horns are there declared to be Kings, so that Kings are of the Beast, which is a power that makes all subject to it, but only the Saints, &c. *Revel.* 13. and 7. And saith the Scripture, the Beast hath its power from the Dragon, *Revel.* 13. and 4. and the Dragon in *Revel* 20. and 2. is the Devil and Satan, so that it is plain, that Kings are of the Beast, and the Beast is of the Devil; and it is as plain, they that worship the King, worship the Beast, and they that worship the Beast, worship the Devil, *Revel.* 13. and 4. vers. Now let us a little behold our English Powers, all that which is called Magistracie is from the Kings Pattent, and his is from the Devil; for the Kings Predecessors, the outlandish bastard *William*, came to be King by Conquest and murther, now murtherers are, saith *Jesus*, the Devils children, for saith he, the Divel was a murtherer from the beginning, and he abode not in the Truth: now Kings are utterly against the truth, and persecutors of the Saints; for saith *Jesus*, they shall bring you before Kings, so that Kings are enemies unto the kingdom of Christ.

Secondly, Behold now from licence or grant, comes all our inclousures and tradings, as priviledge to buy and sell, and to enjoy, occupy and possess lands; it is from taking the beasts mark: now observe the rich possessors, incroachers, inclosers, see your holdings, your Pattents, and Charters, and Licence is from the

King, and all tenures and holding of lands is from your King, yea all Writings, Indentures, Bonds, Leaſes, &c. is in the name and authority of him; nay your money is not lawfull, if it be not the Kings coyn, and his picture and ſuperſcription on it.

So that obſerve, the King is made by you your God on earth, as God is the God of heaven, ſaith your Lawyers: therefore all Laws, Writs, Summons, Warrants, Patents, &c. muſt be in his name; nay, the Parliament will ſettle nothing without him; yea all Honours muſt be from him. Now then mark if this be not all from the Dragon: and the Prieſts to verifie this, ſaith in their thing called Prayer, he is ſupreme head of their Church, Eccleſiaſtical as Civil, next under thee and thy Chriſt, ſo that he is their third perſon of their Trinity, and ſo their God, Defendor of their faith. Now here is the blaſphemy in *Revel.* 13. *verſe* 5. And in the Scottiſh Covenant, one Article of their Religion is concernning his ſacred Majeſty, &c. and Kings are the only chief upholders of Babylon: ſee how they weep at her downfall, *Rev.* 18. when buying and ſelling ceaſeth, &c.

Now friends, what have we to do with any of theſe unfruitful works of darkneſs? Let us take *Peters* advice, 1 *Pet.* 4.3. *The time paſt of our life may ſuffice that we have wrought the will of the Gentiles, when we walked in laſcivious luſts, exceſs of wine, revellings, banquetting, and abominable idolatry.* And let us not receive the Beaſts mark, leaſt that the doom in *Rev.* 14.9, 10. befall none of us: but let us oppoſe the Beaſtly powers, and follow the Lamb whitherſoever he goeth.

Now here is the chief ground why wicked men ſtand ſo for a King; it is to uphold all their confuſed cruelties and inceſts as aforeſaid: and herein upholding him, they uphold that power that ſet him up, (by our Saviours rule) and by juſtifying him, they juſtifie that power that ſet him a work in all his tyranny; and they and the Parliament in treating with him, treat with him that authoriſed him; and in receiving him, receiveth him that ſet him on work, that is to ſay the Devil. Then ſee how we are cheated.

Now the enlightened Saints are commanded to abandon the

the unfruitfull works of darkneſſe. But all this power aforeſaid is, 1. of darkneſſe; therefore to be reſiſted.

2. Chriſt hath called the Saints to light; therefore they are to walk as children of light.

3. The Saints are to have no fellowſhip with *Belial*: but the power aforeſaid is of *Belial*, therefore have no fellowſhip with it.

4. The ſaid power is to be reſiſted: and ſee the promiſe, for ſaith *James*, *Reſiſt the Devil, and he will flee from you.* And this we have experience of, that whenſoever the Kings power was manfully reſiſted, he fled from the reſiſters.

And therefore thoſe called the Levellers, their principles to free all alike out of ſlavery, are moſt juſt and honeſt in reference to the matter of freedome: for it is the end of the redemption by Jeſus, to reſtore all things.

And to do this, the removall of the Kingly power will be a main forwardneſſe: and indeed the Kingly power is the being of Tyranny; for if no King, no Lord, no Patent, &c. 2. If the execution of Lawes were not in his name, as all Aſſurances, Writs, Commiſſions, Patents, Warrants, &c. then he ſhould down if he would, for any uſe or need they had of him.

Therefore rich men cry for a King, becauſe the poor ſhould not claim his right, that is his by Gods gift.

2. The horſleech Lawyer cryes for a King, becauſe elſe the ſupream power will come into the peoples Repreſentatives lawfully elected, and ſo all Trials would be done in the country, in every Town, &c. by the ſame Neighbourhood, and ſo the Law would no more be bought nor ſold, and then farewel caterpiller-Lawyer.

3. The things, Lord, Barons, &c. cry for a King, elſe their tyranical Houſe of Peers fals down, and all their rotten honour, and all Patents and Corporations, their power being derived from him, if he go down, all their tyranny fals too. The like of Lord of Manors, Gentlemen, &c. beſides the Prieſts of all men muſt cry for a King; for by his power and oppreſſing Courts, all his Judges, Juſtices, &c. and himſelf too is their ſworn creature, and they are the Prieſts pack-horſes that

carry

carry the whore of Babylons ware about, and they want but bels about their neck, they may be the better heard, &c. Now if the King goe down, what will become of the Prieſts ware thinke you ? and Tythes goes down.

The like of all baſe Conventions of men of what kinde ſoever. But now the honeſt man that would have liberty, cries down all intereſts whatſoever, and to this end, he deſires common right and equity, which conſiſts of theſe particulars following.

1. A juſt portion for each man to live, that ſo none need to begge or ſteal for want, but every one may live comfortably.

2. A juſt Rule for each man to go by, which Rule is to be found in Scripture.

3. All men alike under the ſaid Rule, which Rule is, To do to another as another ſhould do to him : So that eye for eye, tooth for tooth, hand for hand, &c, and if any one ſtole, to reſtore double, &c.

4. The government to be by Judges, called Elders, men fearing God, and hating covetouſneſs ; Thoſe to be choſen by the people, and to end all controverſies in every Town and Hamlet, without any other or further trouble or charge.

And in the Scriptures the Iſraelites Common-wealth, is an excellent pattern, if led up to that in *Gen.* 1. and *Gen.* 9. mentioned in the beginning.

Now in Iſrael, if a man were poor, then a publike maintenance and ſtock was to be provided to raiſe him again : So would all Biſhops-lands, Forreſt-lands, and Crown-lands do in our Land , which the apoſtate Parliament give one to another, and to maintain the needleſſe thing called a King. And every ſeven years the whole Land was for the poor, the fatherleſs, widows and ſtrangers, and at every crop a portion allowed them.

Mark this, poor people, what the Levellers would do for you. Oh why are you ſo mad as to cry up a King ? It is he and his Court and Patentee-men, as Majors, Aldermen, and ſuch creatures, that like Cormorants devoure what you ſhould enjoy, and ſet up Whipping-poſts and Correcting-houſes to enſlave

enslave you. Tis rich men that oppes you, saith *James*.

Now in this right Common-wealth, he that had least had no want: therefore the Scripture call them a Family, and household of Israel. And in the 2. of the *Acts*, amongst those that received the Gospel, they were gathered into a family and had all things common; yet so, that each one was to labour and eat his own bread. And this is equity, as aforesaid: for it is not lawful, nor fit for some to work, and the other to play; for it is Gods command, that all work, let all eat: and if all work alike, it is not fit for all to eat alike, have alike, and enjoy alike priviledges and freedoms? And he that did not like this, is not fit to live in a Common-wealth. See *Gen.* 9. And therefore weep and howl, ye rich men, by what vain name or title soever, God will visit you for all your oppressions; you live on other mens labours, and give them their bran to eat, extorting extreme rents and taxes on your fellow-creatures. But now what will you do? for the People will no longer be enslaved by you, for the knowledg of the Lord shall enlighten them, &c.

And now (according to our knowledg,) we shall discover your pedegree from your *King* to your Gentleman, and it is thus:

William the Bastard sonne of *Robert* Duke of *Normandy*, with a mighty Army of his fellow-Tyrants, and Theeves, and Robbers, enters *Sussex*, kils the Inhabitants, the *Brittains*, and their King, that were in an Army to withstand his cruelty and defend their rights, robs and destroys all places and persons at his pleasure, setleth Garrisons of *Normans* to enslave the *Brittains*, takes all Land, and causeth them to hold it by Copyhold, to pay fines and harets at his pleasure, &c. It is too tedious to relate all Polls, Tolls, Taxes, &c. that he made our Forefathers pay, Let the Reader view the Chronicle.

But amongst all unnaturall, unreasonable, tyrannicall and cruel Laws he made, as that of Curfur, of Felony, That the childe must suffer for the Father, &c. And all his tyraunical Laws he caused to be in an Outlandish tongue. So that here we take

this power to be that little horn in *Dan.*7.24 becauſe we never heard, or read of the like cruelty that any Tyrant did the like, for to cauſe his cruel Laws to be in an unknown tongue: Now the poor people knew not when they offended or no.

2. For the execution of thoſe Laws, the people to come to what place he will appoint, at four Terms and times in a year.

And 3. to buy their Laws at the Lawyers unconſcionable rate, for he ſet up and deviſed the Lawyers. Now as we ſhall make it appear that this is the horn, ſo the Caterpillers, Lawyers, will prove the eyes: which Lawyers are as profitable as magots in meat, and Caterpillars in Cabages, and Wolves amongſt Lambs, &c.

And amongſt thoſe, ſee their preferment (as its called) to ſuck the people; as Attorny, Counſellor, Barreſter, Sergeant, and accordingly Fees to rob, and they take Oathes, and out of this rubbiſh ſtuffe are all our Creatures called Judges, and they likewiſe all to be ſworn. And then places of preferment (ſo called,) to tyrannize, and to be the head Tyrants Sycophants, Wolves, Lyons, Leopards, &c. as Dutchy-General, Attorney-General, Lord-lubber-keeper, Lord Privy-Seal, Lord-Treaſurer, Lord Barons of the Exchequer, and I know not what great Catchpoles beſides theſe; all to be ſworn to their dread Soveraign Tyrant Beaſt, &c. And ſo being right whelps brought up to rent, devoure, rob, ſpoil, tyrannize, &c. over the poor people; then their dread Tyrant, as he hath received power and dignity from the Dragon, or Devil, as aforeſaid, doth ſhelter, breathe out, and all to be daggle them with it, with hairy skin d robes, reſembling the ſubtle naſty Fox with his dirty tail. And becauſe the Lord Keeper, Privy Seal, and Treaſurers long tailes ſhould not draggle in the dirt, they muſt have another Sycophant ſlave apiece to carry it up for them, with their hats off, doing homage to their breech. O height of all baſeneſs! What, will they creep in one anothers arſes for honour? Why, oh, his Majeſties breath of Honour it may be blows out Thire, and therefore he holds up his gown that might blow him that holds it up, and makes him be called Sir. Likewiſe thoſe men thus honoured, muſt have a gue-gaw ſilver Mace carried before them, with a Croſs a top on it, to

ſhew

ſhew they have their Title from the Defender of the Popiſh Faith; the Lord Keeper having a fools-bable like a Purſe carried before him: now all theſe Lawyers, Lyers, and twelve Judges; Beſides with their cowtred Caps; and Serjeants with their womaniſh Coifs and Peticotes on their Shoulders, with their Barreſters, Atturnies, &c. Howbeit, they rob and devoure the people, ſtriving who ſhall moſt play the knave and couzen; ſo that he may clime up into high places of profit: for all thoſe upholding their *K*ings Prerogative, their Tiranny is unqueſtionable, that is the reaſon that they maintain the *K*ing can do no wrong; that he is a God on earth, as God is God in Heaven, and that he is the life of the Law; all Writs, Warrants, Commiſſions, &c. His name gives the beeing to them; that he is the fountain of our honour and magiſtracy: yea, and that he is ſupreme head, Eccleſiaſticall and Civil; alſo that he is to be accountable to none but God, and all this the better to hide their tyrany; for they being all from him, and all their Commiſſions; if you queſtion them, then you muſt queſtion him from whom their power was derived; but they ſay, he is not to be accountable, &c. ſo that by this means they uphold all their Tyranny; and there is no way, but to take down the Kingly power and then they will down too, and not before: Now theſe Lawyers are the Eys of the Beaſt, for the twelve Judges ſit in the tyranicall Houſe of Peers, another ſort of the *K*ingly creatures to adviſe them in all tyranny, and how to keep the Norman yoake about the peoples necks.

The next thing to ſhew is from whence came our Nobility and Gentry, even from that outlandiſh *Norman* Baſtard, who firſt being his *S*ervants and under Tyrants; ſecondly, their riſe was by cruell murther, and theft, by the Conqueſt; thirdly, their riſe was the Countries ruine, and the putting them down will be the reſtitution of our rights againe; theſe are called Dukes, Earls, Barons, Marqueſſe, Lords &c. And from this Baſtard is all our royall blood, therefore to be utterly diſeſteemed: O then behold, o *England*, thy vanity in Idolizing the *K*ing and his Children!

Thy Prieſts have guld, bewitched, cheated, and betrayed thee

into theſe tyrants hands with their ſorceries onely for their own filthy lucre and bellies ſake, becauſe they have the greateſt part of the ſpoile for their preaching up the *King* to be the Supream head, Defender of the Faith, Gods anointed; and that if thou doeſt reſiſt his power thou reſiſteth the ordinances of God; now all this is but as bridles in thy jawes, and blindes over thy eyes, that thou muſt be ruled by the Church, and they are thy enemies, and thou muſt beleeve them; and keep thy ſelfe a good Subject to thy Prince, the condition is good: and by all theſe and a thouſand tricks more they doe but mould thee to ſlavery this five hundred yeares and more and by this means the *King* and his Creatures ride thee in thy Eſtates, and Perſons, and Labours.

And the Prieſts over thy Conſcience and ſoule, and keeps thee in all ignorance and malice; and for ſo doing thy Prieſts are thy Princes, and beare rule, and for their ſo bewitching thee, they come by their Impropriations and fat Benefits; and it is for thoſe fat Benefits that makes them turn changelings, either to *King* or Parliament, which will beſt furniſh their kitching. Therefore ſhake off thoſe locuſts and be no more deluded by them, but hearken to the voice of God in the Scriptures, and his Saints, and pay no more Tithes to thoſe Prieſts, nay caſt off thoſe abominable deceivers.

All Charters, *Pattents*, and Corporations was deviſed onely to uphold the *Kings* Tyrany, Greatneſſe, and Intereſt; and becauſe the people did riſe in many patts for their *Priviledges* and Right; and he being in ſtraights and knowing not how to uphold his tyranny deviſed a way to ſet the people one againſt another, by making ſome Free, ſome Forreigners, &c. and ſo deviſeth theſe *Patents* and Charters in all populous Cities and Towns throughout the Realme to uphold his Intereſt.

Now as for theſe bewitching Charters, ſee how they run in *§.* 1. *Out of our Princely grace, bountie, meer motioned princely favour, Doe give and grant to this our Citie or Town, &c To be a body Corporate, to conſiſt of a Major, Bailiffs and Burgeſſes, &c.*

Why?

Why? Mark the better to ſerve us and our ſucceſſors (this is the end of their grant) then all Towns and Cuſtoms whatſoever is due to us and our ſucceſſors? We bequeath to the ſame body Corporate (and every buſineſſe muſt be ſworn, to be the *Kings* creatures) then out of that pack, they have power to chooſe twelve Aldermen for a Common-counſell, and they all be ſworn again: Then out of this ſtuffe, all the Burgeſſes to chooſe a thing called a Major, and ſhe all to be ſworn to the Kings: then ſhe ſhall be a Juſt-aſſe of *Peac.* and Coram, and have a ſilver Hartichoak or toy called a Maſe, carried before her; and ſhe and her twelve Adermen following after in their Conie skin Gowns, as ſo many fools in a Mid ſomm r Aile: and thoſe petty tyrants ſhall domineer over the Inhabitants by vertue of their patent, and encloſe all, letting and ſetting of the poors lands too, and moneys, ſtocks of moneys to their own uſe, and claim a priviledge from their Charters and patents, that they ſcorn to be accountable to others, but to their Prerogative Maſters; ſo that you ſee all tyrany ſhelters it ſelf under the Kings wings: is it not time then to throw down the King, and bring his perſon to his anſwer: theſe Patents and Charters is the main wheele and prop that upholds the Kings tyrany; for by this means the *Prerogative* people, ſtrives to uphold the King and Lords intereſts, to get favours of them, to hold up their own knavery and deceit; and doth chooſe ſuch Burgeſſes for the Parliament, as will be for the King, as Caterpiller Lawyers, Coliers, or Lords of the Manor, Impropriators, or ſuch like; and it is from thoſe Patent Towns, that the Houſe of Commons is filled with ſo many kingified Prerogative ſelf intereſt, proud and cheating Varlets as now it is: and untill thoſe Corporations be thrown down, we can expect never any hope of freedome by a Parliament: ſee how *Londons* Common-Counſell ſtir up their Hackneys with Petitions and Mutineys, for a Treaty with our Conquered enemy, &c.

Therefore let Burgeſſes henceforth be no more ſo choſen, but from all the wel-affected in generall.

The next thing is to ſhew you, as I conceive, how we came by a Parliament, 2. What is a Parliament, 3. What good may

be expected by a Parliament as it now ſtands?

Our fore-fathers the *Brittains*, being altogether in ſlavery, did riſe in many parts, and would not endure the ſlavery aforeſaid; then the tyrant and his brood, not able to overcome, grants a Parliament as followeth; the People to parly, treat, or declare their mind: to this end, to chuſe men to treat as followeth, 1. The Freeholders in every County to chooſe two, which ſhould be called Knights for the County; and his Patentee Towns, each to chooſe two more, which ſhould be called Burgeſſes, and thoſe ſhould ſit for the Country, and be cal'd a Houſe of Commons; and have a firmative voice, to affirm what they would have done, and the major part to carry it.

2. Provided, that he would have a Houſe of Peers to ſit for him from his Prerogative without Election, by his *P*atent, and thoſe to have a Negative voice to thwart the Commons if they pleaſe, and if they aſſented to the Commons, then it ſhould be an Ordinance; if they did not, then all the Commons did ſhould be null; and if the Commons and Lord, or the moſt part did aſſent, then the King to have a Negative voice; and no Laws to be made, or repealed without his conſent; and if he conſented to it, then it ſhould be an Act, and no otherwiſe.

3. Before any ſitting to Vote, they are to take theſe Oaths as followeth,

1. That he is their lawfull King: 2. They will not alter the Government as it now ſtands: 3. And they will not deprive his Succeſſor: and in King *Henry* the eights time, when they came to be Prieſt-ridden, that he is the Head of the Church, Eccleſiaſticall and Civil, Supreme head, &c. Defender of the Faith, and ſuch blaſphemes: and theſe oathes, as it is manifeſt, they have ever ſince taken.

Now obſerve our worthy *P*arliament, firſt the King is too hard for the people to cheat them: for firſt, the greater number of the Commons are choſen by his *P*atentee Burgeſſes, Major & Aldermen: and the County, but two in a County and thoſe the Freeholders, which had their freedome of the Normans, and all the people elſe ſhut by from chooſing, and if 2. The King hath a Houſe of *P*atentee Lords, to ballance them with their Negative voice.

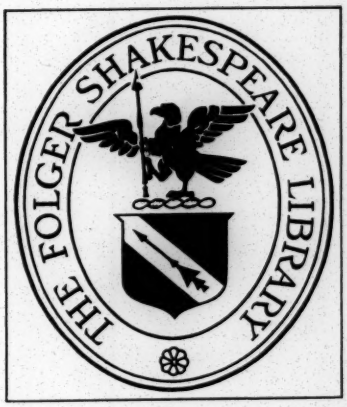
3. The

3. The King hath a Negative voice, and that is the third State to Ballance them himself.

4. In the House of Commons it self, the King hath the biggest part, even neer two to one for most, all the Burgesses be for him, and the major part carrying it by voice. Now what is this but a meer cheat, and observe all the Cronicles from Bastard *William*, to *Charles*, and upwards, and since, and it will appear that Kings got more by treaties, then ever their Sword could have done, and kept it longer, because now their tyranny was setled by a Law, and the people sworn to those Laws; they thinking they have gained freedome when indeed they have given away their freedome by their *Parliaments*, as aforesaid: and now we see, had not God moved this Army to prevent this Treaty, this *Parliament* had utterly cheated and betrayed us into our implacable enemies hands again; and had setled the whole *Norman* power again over us, notwithstanding all this light to the contrary, Treasure spent, Bloodshed, &c. Besides the many Oathes the Commons took to free us; so that *Charles* had like to be set up in his tyrannicall *Power* again; but now blessed be God, the Net is broke, and we are escaped. And for all our tyranny the Priests are our Inchanters, and those that preached it up for their own bellies sakes.

Now King, Lords, Commons, three States, as it hath been called the little Horne (as I conceive) in *Daniel* the seventh; for it altereth from all other tyranicall Powers in the world whatever: secondly, the King is head of their Church, as aforesaid: thirdly, they alter one tyranicall way, and set up another: and can make up a thing called Religion by one *Parliament*, and throw it down the next Parliament, and set up another; so here is changing times, &c. and trampling under feet. And the base Priests, the Ecclesiastical State preacheth all those Powers and Constitutions to be *Jure divino*. O wretches, wretches, the black gard of Satan, what will become of them.

FINIS.

1. Kings 12. 16. *So when all Israel saw that the King harkened not unto them, the People answered the King, saying; What Portion have we in David: neither have we inheritance in the Son of Jesse. To your tents O Israel.*

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